St. Charles Seminary Library
Carthagena, Ohio
MAR 3 '60

Lunch-Counter Protests
—Richard Lamanna

THE

Commonweal

Labor in the Doldrums
by Michael Harrington

The Bergman Legend
by Arlene Croce

Air Force Red Alert
by Wayne H. Cowan

BROTHER ANTONINUS' POETRY . . . . . by Rosemary F. Deen
LIFE AND LEARNING . . . . . by Michael Novak
CONCEPT OF FAITH . . . . . by Leonard F. X. Mayhew
A CURIOUS CAREER . . . . . by Martin Tucker

olume LXXI, No. 24 March 11, 1960 Twenty-Five Cents

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Temporal Order

The Commonweal has been generally accepted as a Catholic publication, though there is nothing in the masthead to indicate that the magazine is an organ of the Church or of any official body of the Church. As a wholly independent lay weekly which is primarily concerned with the temporal order — the specific province of the layman — The Commonweal clearly cannot claim to speak for the Church. . . .

As long as The Commonweal continues to concern itself mainly with the thorny social and political problems of the day — dealing in concrete realities and not only in abstract principles — a large number of Catholics will continue to take strong issue with the magazine. This is as it should be. . . .

As is fitting for a lay publication, our primary interest is in the "world," the temporal order. We do not conceive of our role in priestly or near-priestly terms. We do not think it is our special vocation to lay down the moral law for others or to indulge in overt preaching, for instance. This is not to say that we think social, political and artistic matters can be divorced from morality or that it is proper for a group of Catholic editors to put out a magazine which does not give expression to the Christian spirit. But, in terms of the Christian vocation, it is our feeling that The Commonweal should serve more as a "witness" than as an apostle. . . .

—From a leaflet, *What is The Commonweal?*

Save half the newsstand price—
send for a Trial Subscription

SPECIAL INTRODUCTORY OFFER:
17 ISSUES FOR $2
FOR NEW SUBSCRIBERS ONLY

THE COMMONWEAL, 386 Fourth Ave., New York 16, N. Y.

Enclosed is $2. Send The Commonweal for the next 17 weeks to:

NAME _____

STREET _____

CITY _____ ZONE _____ STATE _____

3/11/60

THIS WEEK

Week by Week 639

Labor in the Doldrums
by Michael Harrington 643

Moray Eels: A Poem
by David Galler 646

The Bergman Legend
by Arlene Croce 647

The Search for Morals
by John Cogley 650

Air Force Red Alert
by Wayne H. Cowan 651

Lunch-Counter Protests
by Richard Lamanna 653

The Screen
by Philip T. Hartung 655

Books 656

THE COMMONWEAL
386 FOURTH AVENUE
NEW YORK 16

Editor
EDWARD S. SKILLIN

Managing Editor
JAMES O'GARA

Associate Editors
JAMES FINN
RICHARD HORCHLER

Drama Critic: RICHARD HAYES; *Movie Critic:* PHILIP T. HARTUNG; *Paris:* ROBERT BARRAT; *Rome:* GUNNAR D. KUMLIEN; *Great Britain:* MICHAEL P. FOGARTY

JOHN BRUBAKER: *Advertising Manager*

Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Printed in the U.S.A. and published weekly, except biweekly during July and August, at 440 Post Road, Orange, Conn., by The Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N.Y. MUrray Hill 3-9685.

Copyright © 1960 The Commonweal Publishing Co., Inc.
U. S. and Canada, $8 a year. Foreign, $10. Single copies 25¢
Printed at the Wilson H. Lee Co., Orange, Conn.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SIXTH YEAR OF PUBLICATION

week by week

THE NEGRO SIT-DOWN

DIEHARD segregationists have, inevitably, denounced the growing lunch-counter sit-downs as part of a vicious Northern plot. Somehow, they suggest, hundreds of Negro youngsters in over a dozen Southern cities have been "incited" by outsiders to express resentments which they don't really feel over humiliations which are not really humiliations.

Such an idea is preposterous in every way, as is shown elsewhere in these pages by Richard Lamanna's dispatch from North Carolina. In addition to being preposterous, however, it is also a discouraging and dangerous idea, for it indicates a steadfast refusal to face up to the new realities in the South. And there are some new realities which the white Southerner will have to come to terms with, one way or another. As Mr. Lamanna puts it in his report, there is a "New Negro" in the South, one who is articulate and determined in the furtherance of his cause.

Thus far, the behavior of the Negro students in the lunch-counter sit-downs has almost without exception been remarkably faithful to the Gandhian principle of passive resistance. In the several instances where the demonstrations have erupted into violence it was almost invariably a white person, usually a teen-ager, who attacked a silent and motionless lunch-counter "sitter." And in the melees which have followed such unfortunate outbursts, the injured and the jailed have mostly been the Negroes themselves.

Nevertheless, apart from any question of responsibility and provocation, the Southern flare-ups into violence and bloodshed must be a cause of deep concern. In one or two cases, notably in Tennessee, the disturbances were prevented from becoming out and out riots only by the action of the police, and Negro-white relations are dangerously strained in a great many Southern communities. In situations like these, as we know to our sorrow from recent history, bloodshed and turmoil can be sparked by even the most trivial and meaningless incident.

It is, therefore, understandable that the lunch-counter sit-downs have aroused a good deal of apprehension among observers all over the country. Even some of those most sympathetic with the motives and objectives of the young people involved, including many Negro leaders, have expressed their fears about what these demonstrations might lead to. They are afraid of the possibility of violence, first of all, and also of a possible adverse reaction to desegregation attempts in other areas of Southern life.

WE SHARE these anxieties, of course. Certainly it will not help the cause of interracial justice in the South if smoldering feelings of anger and hatred are fanned into flame by more ugly incidents like the ones that have already occurred. And certainly the lunch-counter protest movement, as it is developing, seems peculiarly liable to eruptions of open conflict.

In the first place, young people are involved. Young people bring to their cause impressive qualities of courage and idealism, which is to their great credit, but they bring too the qualities of impulsiveness and impatience. Further, the passive demonstrations at the lunch-counters require that the Negro students enter a hostile situation and defy, even if politely, the face-to-face orders of angry whites. In the famous and successful Montgomery, Alabama bus boycott, there was no need for any such face-to-face encounter, no need to enter into a potentially dangerous situation. All the Montgomery Negroes had to do, for the most part, was to accept the physical hardship of walking.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Perhaps the greatest advantage to the Montgomery scheme was that it hinged finally on the simple question of economics. The economic power of the Southern Negro provides him with his most potent argument for equal treatment, as the Montgomery campaign showed, and one which involves the least risk of open racial clashes. It may be significant that the lunch-counter movement has moved outside the stores in a few Southern cities, and that at least one group of Negro students has formally announced its intention of boycotting segregated stores. This procedure, we think, is ultimately more realistic, and certainly safer, than the tactic of lunch-counter sit-downs.

But even as we make these observations, even as we urge caution and responsibility on the Negro youths who are leading the protests, we must keep in mind that we are asking a great deal of them. Counsels of patience must sound hollow indeed to people who have been, on the record, incredibly patient for the space of a full century. The fact is that whatever progress the Negro has achieved he has for the most part won for himself by means of bitter struggle; waiting quietly for justice to be given has brought him—with some rare exceptions—nothing.

Even so, we must and we do ask the Negro for still more patience, for vision and a sense of responsibility. Equally, however—and this is too often forgotten—we must ask the same of the white man, especially in the South. As the Southern Regional Council reported in its recent study of the Negro students' protests, the South "is in for a time of change," and Southern whites must accept that fact and deal with it in a sensible, responsible way. "Unfortunately," the Council report concluded, "the white leadership of the South has hardly yet begun to conceive the dimensions of change, or to say publicly that the white people must learn to live with change, or to acknowledge that the present problem is to reconcile the Negroes of the South to their communities on terms of dignity." It is, without question, a great trial which the people of the South are undergoing. We hope they will be able to meet this trial, for their sake—both Negroes and whites—and for the sake of all of us.

CONTROLLING TESTS

IN THE FIFTEEN months of discussion aimed at reaching agreements on policing further thermonuclear weapons tests, two main contending positions have persisted. Starting from their proposal of universal disarmament, the Russians continue to put forward variations on the idea that test bans, controls and disarmament can be achieved by simple agreement. The United States, on the other hand, has sought more limited objectives, but in each case insists on international inspection and controls. The Soviets proffer reliance on a word that has frequently been violated as a substitute for tangible guarantees.

The present proposals of the two principal thermonuclear protagonists fall within this general pattern. American representatives are seeking an agreement involving the monitoring and policing of all overhead (i.e., normally detectable) explosions. They see this as a first step. The Soviet Union calls for a ban on all further nuclear tests and is willing to agree to a small, as yet unspecified, number of inspections a year.

There is, of course, considerably less guarantee in a limited number of inspections for all tests than in the American limitation. But the fact that the Russian proposal actually involves international inspection—to whatever limited extent—appears to be a concession on the Soviets' part. The manner in which they insist on this proposal is none too reassuring from an aggressive power openly vowed to the destruction of the West. But acceptance of the principle of inspection does bring the negotiators closer and may in time lead to some very limited agreement. This in turn could serve as a big first step toward the eventual control of all the A.B.C. weapons that threaten mankind with wholesale destruction.

GERMAN BASES IN SPAIN

ONE FACTOR leading to Europe's wars in modern times has been a chronic inability of the various peoples to foresee or understand the reactions of their foreign neighbors. The case of Germany in the recent, postwar years supplies a prime example.

To the French, the British and other former adversaries, it has always seemed that the Germans, generally, have never adequately accepted what responsibility they had for the crimes of their Nazi leaders. On the other hand, German Social Democrats and others have long felt that the Western Allies have failed to give sufficient credit to those anti-Hitler Germans who paid for their integrity in concentration camps at a time when the Allies were still appeasing the Fuehrer. Feelings such as

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

these underlie the antagonism aroused by the news that West Germany has been making preliminary inquiries of the Franco government about setting up supply posts and training facilities for the reborn Luftwaffe in Spain.

There is a strong case for this air force to have installations more remote than its own soil from the East German, Czech, Hungarian, Polish and Russian frontiers, if it is to be able to contribute substantially to the defenses of the West. Further, it has been disclosed that America, Britain, France and Italy, as well as the commander of the NATO forces, were consulted early in these diplomatic explorations. But the smaller NATO powers apparently did not know, and the general public in all these countries unquestionably did not know, what was afoot beyond the Pyrenees.

As a result of such secrecy the protest has been widespread. Bitter memories of the former connection between Germany and Franco Spain have been awakened. The German move immediately brought to mind the way Hitler's Luftwaffe tried out in the Spanish Civil War the bombing tactics with which it was to devastate and subjugate so many European lands in World War II. Coming hard upon the anti-Semitic outbursts of a few weeks back (that did spread from Germany to other countries) this *démarche* aroused greater mistrust and new fears of a resurgent Germany; the reaction in Britain and Scandinavia was particularly vehement. Soviet propagandists in the various countries of Western Europe found that the greater part of their work was being done for them.

That all this could have been brought about by Defense Minister Strauss and Chancellor Adenauer, two leaders who continually assert their loyalty to NATO and West Germany's dependence on the Western alliance, must primarily be the result of their innate inability to estimate foreseeable reactions in other countries. (It has even created new obstacles for the preparations for the coming summit meeting.) But it might also be asked why General Norstad and the other Allied leaders who were informed of the project did not themselves foresee its far-reaching effects. Could not the scheme have been presented for discussion before the whole NATO complement and, if approved there, been suitably announced to the press? It would seem scarcely just to lay the blame for the damage that has been done solely upon the German government. After all, rearmament for West Germany has been accepted for almost a decade—as long as it takes place under the control of the NATO Western European Union.

PERSONAL WEALTH

IT HAS BEEN a source of national pride that ever since the crash of 1929 and the New Deal the disparity between standards of living in these United States has been shrinking. Better wages, shorter hours, higher (and supported) crop prices and the like—together with expansion of employment resulting from a war economy—have gradually but surely improved the income level of even the unskilled worker in America. At the same time a graduated tax scale has served as a restriction on those in the highest income brackets. The extremes of wealth and poverty that exist still in Western Europe and that characterize such regions as Latin America and the Middle East provide a striking contrast to our own high-wage, mass-production and mass-consumption economy. Applied to such contrasting circumstances, the term "capitalism" obviously has meanings that are different.

Is this socially healthful trend toward more equitable distribution of wealth and income in this country continuing? The statistical indications are that it was ten years ago. But a survey of the National Bureau of Economic Research indicates that despite current wage and price rises the trend has been reversing of late; indeed, even in 1953 some 1.6 per cent of our population possessed thirty per cent of the nation's personal wealth. What has accelerated concentration of wealth in recent years is the upward surge of the stock market. Since the wealthy hold a major share of the stock shares in American corporations, it is hardly surprising that they have benefited the most from the decade's fabulous multiplication of shares through stock splits and from the marked rise in Wall Street prices. Even in America now the first part of the old adage about the rich and the poor still appears to hold.

SECURITY IN THE FACTORY

GIVEN the nature of the Communist challenge, security precautions have in recent years become an accepted, "normal" and rarely questioned part of governmental operations. But an Executive Order recently issued by President Eisenhower involves substantial changes in the operation of the industrial security system.

Although most people seem unaware of its operations unless they are personally involved, the industrial program is actually the most sweeping part of the national security system. Affecting employees of all plants and contractors engaged in

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

defense work, the program covers millions of employees who must have clearance for access to classified information in order to continue their work. Confronted with the constant danger of Soviet espionage, few Americans would question the basic necessity of a program to safeguard military information, and such a program obviously has to include the employees of defense contractors. Yet when the number of companies engaged at least to some degree in military production is as great as it is, the necessity for equitable procedures to protect the rights of individual workers is equally obvious.

It is on this score that our industrial security program has always been weak. For the individual employee, failure to win in a security clearance case often meant the loss of a job and the end of a promising career. The sentence, so to speak, often involved severe economic punishment, but the procedures followed in industrial security cases lacked the protections of normal judicial procedure.

All through the fifties, evidence that the working of the industrial security system was unduly capricious continued to accumulate, and dissatisfaction with the system spread. Finally, in June of last year, a ruling of the Supreme Court at last held that the existing procedures had not in fact been authorized by either Congress or the President, and suggested very strongly that the Constitution would require the individual involved in any industrial loyalty program to have the right to know, confront and if possible cross-examine his accuser. The opportunity for a fresh look at the program had therefore been forced upon the executive department, albeit against its will, and since the Supreme Court's ruling the Departments of Defense and Justice and the White House have been endeavoring to develop substitute procedures designed to protect the national security without violating individual Constitutional rights. The President's recent Executive Order now puts the results of their labors into effect, with the aim, as President Eisenhower put it, of protecting the United States against leaks of confidential information and at the same time protecting individual employees against "unreasonable or unwarranted encroachment."

In particular, the new Presidential directive significantly enlarges the rights of employees along the lines suggested by the Supreme Court last June. The right to know one's accuser, to confront him and have him subject to legal cross-examination, plus the right of an ultimate appeal to the head of the agency concerned, are included. Exceptions to this general rule can be made in cases where the information may come from an undercover intelligence agent whose identity must be shielded, but these exceptions are hedged with safeguards for the individual accused and the procedure is intended only for rare cases in which an overriding danger to national security may be involved.

The President's new directive, then, is definitely in the right direction. It is true, of course, that almost any security program is subject to abuse if those in charge of it are careless of the place of individual rights in the American heritage, and here the spirit in which the Presidential directive is received by those charged with its enforcement will be all-important. But as it stands the President's directive represents a significant advance over the procedures previously in force, and we hope very much that the industrial security program will now be administered as it should be, with the realization that protection for the national security does not require ignoring the rights of the individual—indeed, that protection for the rights of the individual represents an essential part of our total national security.

LABOR'S PROBLEMS

THE FOURTH-QUARTER N.L.R.B. report on union representation elections confirms previous trends and provides no new grounds for optimism by labor leaders. Some years ago labor unions could count on winning about three out of four of these elections, in which the National Labor Relations Board asks employees to vote for or against union affiliation. However, in 1959 union victories averaged less than sixty per cent, and in the final quarter of the year workers voted for the union only fifty-seven per cent of the time.

A certain percentage of this decline in union electoral victories was inevitable. The more easily organized workers are already in unions, white-collar workers are not joining at the hoped-for rate, and the South remains a tough nut to crack. But there is little doubt that to a certain extent union defeats at the ballot box reflect a change in the attitude toward labor among the general public, presumably because of disclosures made by the McClellan hearings, the national attention paid to the Teamsters' James R. Hoffa, and the like. In any case, whatever the reasons ascribed to declining union victories in employee balloting, they are clearly a matter of concern for union leaders and make an interesting footnote to Michael Harrington's article on labor in this issue.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Labor in the Doldrums

The central problem for unions today is to transcend the relative stagnation of the fifties

by MICHAEL HARRINGTON

THE FIFTIES amounted to much more than a chronology of ten years in American life: the calendar decade defined a historic period. There cannot be, as with the thirties and the depression, a reference to some obvious and over-riding event to mark out a political and social whole. Rather, like the twenties, the fifties evoke a style, a mood, which infuses contradictory events. On the one hand, the ten years were momentous, encompassing the Korean War, the Communist triumph in Indochina, the death of Stalin, the slaughter in Hungary, the purge in Poland, and on and on. But its American quality is conservative, bland, and perhaps the benign incompetence of Eisenhower will seem, in the perspective of history, more symbolic of this time than the frenzied reaction of McCarthy.

Every institution in American life underwent profound changes in this decade, the labor movement not least of all. For the trade unions, the immediate postwar period was a time of sharp struggle. In 1946 and 1947, there were great strikes like the historic battle between the United Automobile Workers and General Motors. In 1948 and 1949, the conflict continued but it was more internal, centering around the issue of Communism in the labor movement. But the fifties were something else again for the American unions.

It would be dangerous to define this decade of trade unionism with the immediate memory of the steel strike of 1959 most sharply in mind. For long, bitter strikes were not the dominating experience for labor in this period. There was, rather, the slow build-up of a crisis, a sense of frustration and even of stagnation on the part of many who played a dynamic role in the labor leadership of the forties and fifties. There were many aspects to this process, but three of them provide a particular perspective on the problems of American labor as it enters the sixties: the decline in union organization; the debate over internal democracy; the question of union political action.

Mr. Harrington, a regular contributor, writes on social and cultural matters for this and other magazines.

AMERICAN trade unionism took a great leap in the late thirties with the rise of the C.I.O. A huge section of the American work force, primarily semi-skilled industrial workers, were brought into the unions. The war period, with its enormous expansion of the work force, governmental support to some unionizing efforts and renewed vitality within the A.F.L., saw this trend intensified. In 1935, less than fifteen per cent of the non-agricultural workers were in unions; by 1939, the figure had gone up almost to thirty per cent; and in 1945, it was around thirty-five per cent. In the fifties however, a plateau was reached. As a percentage of the work force, the unions just about managed to keep up with the expansion.

The immediate effect of this change is a certain loss of élan. The dynamic of the C.I.O. which dominated the thirties gradually drained away. At the same time, the original leadership was becoming older and accustomed to a bureaucratic and administrative routine. In the period of rapid organization, the union was a highly mobile institution, providing an outlet for the talent, idealism and ambition of the best workers. In this time of relative stagnation, the sense of motion, the fact of drive and change which came from these men and women, was no longer operative.

Some people outside the labor movement, even some who are quite sympathetic to the unions, over-generalized this phenomenon. They began to write of labor as a "fourth bureaucracy," co-ordinate with management, government and the military. In the more popular image, there was talk of the pendulum "swinging back" from its pro-labor pattern of the thirties and becoming more favorable to management. Yet the unions did not, and could not, become a "fourth bureaucracy."

But if the labor movement could not be a "fourth bureaucracy," if the fragile illusion of a permanent,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

peaceful collaboration between the union leader and management almost always shatters against the reality of their relation, the loss of élan, the stagnation, is a serious, critical problem. Its solution will not be easy.

The initial great spurt allowed unionism to embrace workers who were naturally situated for organization: gathered in huge numbers, facing an anonymous management and accessible to organizers, the production workers could be brought into the union en masse. But once the basic industries were organized, the job became much more difficult. It costs more to organize the small shop, and it is a drain to service it. The office worker has a very real resistance to being "degraded" into the union. The Southern worker is surrounded by a dying culture which nevertheless can summon fundamentalist religion, racism and ignorance for a temporarily effective defense against unionism.

At the same time, the structure of some of the established unions is changing. The Autoworkers, for instance, are beset by the problems of automation and decentralization. Detroit, the old center of the union's militant and socially conscious *esprit,* no longer dominates the U.A.W. Unless the leadership adopts a new program and seeks out new directions, the union will do well to maintain the members it now has. The same pattern holds for other C.I.O.-type unions. In the recent steel strike, for instance, part of the Steelworkers' intransigence on the work-rules issue stemmed from a fear of what this would mean in terms of lost jobs.

Yet, there are other trends which may open a way out of the impasse of the fifties. As the *Industrial Union Digest* pointed out recently, automation in the office is slowing down the percentage increase of white collar workers in the labor force. At the same time, managerial mechanization sometimes creates factory-like conditions for the white collar worker. And in some more professional areas like engineering there has been a modest growth of organization (which usually begins as an "association" and proceeds to take on collective bargaining functions and even to affiliate with the organized labor movement).

In spite of the recently increased attention they have received, farm workers remain largely unorganized. In the post-war years, the few serious attempts at unionization were defeated, yet now there are signs that the A.F.L.-C.I.O. intends to back up organizing efforts with men and money. In areas of the corporate farm, there are concentrations of workers similar to those in the big shops which the C.I.O. organized in the thirties and forties. And a public feeling of sympathy, so crucial as a background for unionism, is developing as a result of the exposure of the fantastic conditions among the farm workers.

In all of this, the main point is not simple nose-counting. Workers, as Jimmy Hoffa and the Teamsters have proved, can be organized by an aggressive and well-financed campaign. The real problem is for the labor movement to regain its sense of movement, of dynamism: numerical recruitment only focuses the larger problem. In order to break the pattern of the fifties, the American unions will have to go beyond the ritual declarations in favor of organizing white collar workers, the South and the farm workers. If it does so, the gain will be social, for it will mean not simply an accretion of membership but a renewal of leadership, a return of mobility within the union movement, an increasing contact with the rest of American society.

TIED INTO the problem of new organization is that of internal union democracy. Put in the most pragmatic terms, the charges of racketeering and bureaucracy aid all of the anti-labor forces in American society. If there is to be a renewal of unionism, if the labor movement is to reach out to the unorganized, the famous slogan of the A.F.L.-C.I.O. cleaning its own house must be taken seriously.

Unfortunately, a good section of the American labor leadership won't, or can't, face up squarely to this issue. A few years ago, Seymour Martin Lipsett published his *Union Democracy,* a study of the two-party system in the I.T.U. A common criticism of this book from the ranks of union functionaries was based on the assumption that the labor movement need not be democratic. The union, the argument went, is essentially an organization for struggle and defense, not a stage for enactment of the democratic utopias of the intellectuals. In essence, this line of analysis paralleled the traditional defense of hierarchy in the army.

To be sure, there are problems for democracy in a union, not the least of them being that its decline is often a gradual process which develops out of the apathy of the rank-and-file rather than the imposition of a power-hungry bureaucrat. Yet the consequences on the other side are too important, too obvious, to be ignored. When the Machinists discipline two workers in California because they supported "Right-to-Work," their discipline *may* achieve a short-term unity in action, although this is open to doubt. But it also produces an anti-union climate and, for that matter, another argument for right-to-work.

But more than this, the atrophy of democracy in the best unions and its willful destruction in the worst deprive the labor movement of one of its most crucial resources: the creativity and drive of the younger generation. When the union becomes bureaucratic and anti-libertarian, the possibility of corruption and racketeering opens up, but so does the tendency toward stagnation, toward the loss of élan. When there is movement from below, even if it fails of its full program, there is response and activity in the leadership. Some of the better things that have recently happened

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the Steelworkers, for example, stem from the existence of at least two opposition groupings in that union.

Here again, it is necessary to correct an overgeneralization. The problem of racketeering and bureaucracy in the American labor movement is not confined to a tiny minority as some A.F.L.-C.I.O. spokesmen argue. But then the American worker, generally, gives a voluntary adherence to his union. This is proved, time after time, in strike situations. For that matter, the more typical relation in a strike is that the International leadership tends to be moderate and statesmanlike, the local and the rank and file more aggressive. The anti-labor myth of the captive worker still persists, but it cannot survive an examination of the strike votes of the fifties or of the experience of a decade of "Right-to-Work" in Texas. (In the old C.I.O. shops, as an example, membership continues at nearly one hundred per cent after the union shop has been outlawed.)

But unity and enthusiasm during a period of struggle are not enough if the labor movement is to transcend its present crisis. And in specific terms, one of the most important steps that has been taken to democratize union life is the institution of the Public Review Board. Two unions, the Upholsterers' and the U.A.W., have Public Review Boards, but the Autoworker experience is more varied and significant. The U.A.W. Board is nominated by the Executive, approved by the Convention. Its members are well-known citizens with a record of sympathy for the labor movement. The Board has the right to overrule the International Executive (and has on several occasions). It can order the reinstatement of a member wrongly expelled or even declare that an election is void because it was not carried out according to the union constitution.

The Public Review Board is no miraculous instrument for democratizing American unions. But it is a procedural reform of the first order. In many unions, the local administration has control of the disciplinary machinery, and a member of the opposition is almost inevitably tried by the very administration he has been criticizing. By injecting the concept of impartial review into the union process, the Public Review Board provides a genuine guarantee of membership rights. At this point, however, Public Review is a technique confined to two unions. Some top American union leaders, like Hayes of the Machinists, have come out flatly against the idea.

The development of a vital internal life in the American unions is a long and difficult process. Public Review is only a procedural guarantee, and it will not create discussion, debate and opposition. Yet proposals like this, and others calling for access of union minorities to the official union press, are absolute prerequisites if there is to be lasting democracy within American labor. Until firm action is taken, bureaucracy, racketeering, racism and all the other evils that beset the American unions, will have an easy time.

THERE IS, thirdly, the political crisis of the American unions. It is best defined by a look at the 1958 elections. In that year, a greater number of liberals were sent to Congress than at any time since the New Deal days of the thirties. In four states, the labor movement won an overwhelming victory against "Right-to-Work" proposals. The new élan and confidence of these events was expressed in George Meany's speech to the New York merger Convention of the State A.F.L. and C.I.O. in December, 1958. The politicians, Meany said, would have to deliver. If they did not, American labor would mobilize its political strength independently and form a labor party. Yet, within months of this declaration, the unions were on the political defensive. The most liberal Congress in years was putting through the Landrum-Griffin Bill. How did this take place?

In part, the Landrum-Griffin defeat was the result of union conservativism. The official A.F.L.-C.I.O. line (carried through by Meany) was that little was wrong in the union movement, and that hardly any new legislation was needed beyond some provisions for reporting on union funds. Meany rightly characterized some of the proponents of new measures as using the McClellan committee for anti-labor purposes, but he failed to develop any image of a real trade union alternative to the new proposals. At the same time, the unions failed to mobilize their membership, and the letters going to Congressmen reflected the one-sided view of the problem conveyed by most of the American press. All of these factors were part of the final defeat.

But over and beyond these strategic errors, there was a long-range problem. The famous Republican and Southern Democratic coalition, a major political reality in the United States since 1938, was at work on this issue. The liberal-labor Democrats were constantly faced with the power of anti-labor Democrats like Graham Barden, men who owed their eminence in committee chairmanships to the caucus votes of the liberals themselves. The result was a typical exercise in political frustration. A wave of liberal sentiment was smashed by the structure of political alignment in the United States. When this long-range element is added to the errors of union strategy (and conception), it is not hard to see why the Landrum-Griffin Bill followed the 1958 elections.

Immediately after the bill passed, some labor politicals began to talk in New York of moving over to the Republicans. This, as everyone knew, was the rhetoric of outrage and not much more. The more fundamental issue was posed by the Autoworkers at their Convention last year: a labor campaign for political realignment, a battle to end the power of the Dixiecrat-G.O.P.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

coalition. Until this is done, the labor movement will be able to exact respect and concern at the executive and administrative level, but it will have no real hope of implementing its political program. And that is a tragedy, not for the unions alone, but for all of American society.

American labor today, it should be clear by now, is not in a period of dynamic creativity. In some unions, there is triumphant corruption; in many more, the dead hand of bureaucracy. Yet, the labor movement remains the mass rallying point for any program of social reform in the United States. Its political program goes far beyond the narrow, business-unionist concern with wages and hours. On questions like housing, health, pensions and the like, the unions are the democratic left in the mainstream of American life. Even on the race issue, where a Meany glosses over the enormous internal failure of the unions when confronted by A. Philip Randolph, trade unionists are probably the major source of mass support for civil rights.

IN THIS context, the political crisis of the labor movement is the crisis of reform in American society as a whole. The unions cannot strike out on a totally independent political path, for they must appeal to many who are not organized. And yet, until the unions do take a course independent of the present party structure, the unorganized allies are helpless. The labor movement is *the* axis of any liberal or reform movement in the United States, and its political orientation is thus crucial to any program of progressive social change.

At present, there are indications that Meany's response to the crisis may be one of adopting a position of neutrality on the Presidential race, or at least of concentrating the union's action on the Congressional and Senatorial campaigns. In this way, many trade unionists hope to settle some of the scores left over from the debacle of the Landrum-Griffin bill. Since there are no major pressures for the structural realignment of American politics in 1960, this tactic may well be the best one for making limited gains. However, it evades the central issue, the very heart of the crisis itself.

The United Automobile Workers Convention last fall was more specific and more hopeful. There, the emphasis was on a determined campaign for political realignment. To be sure, this phrase has been a familiar rhetorical cliché of the C.I.O. wing of labor movement and of liberals for a long time, but there are indications that the U.A.W. is more serious than in the past. The Convention resolution called for trade union conferences on the issue, and a serious, practical program to develop a new direction in American politics. If the U.A.W. and the rest of the labor movement take the resolution seriously, then there is the possibility of real change. Otherwise, the political crisis of labor (and of reform) in the United States will remain in force and the main result of union political action will be the ability to get this or that detail changed, or to influence labor board appointments, but not action on a political program.

In all of these cases, the central problem is for labor to transcend its relative stagnation in the fifties and to become once again a dynamic force in American life. The three crises of organization, democracy and politics are interrelated, for their resolution turns on the emergence of a new spirit, a willingness to change, even radically. If the attitudes and practices of the fifties persist during the next decade, then American trade unionism can probably look forward to a time of gentle decline in almost all areas of its life. But if there is reorientation, then the unions and the American people can hope for another surge of social creativity in a nation which desperately needs it.

MORAY EELS

On the night between
The seventh and the eighth day, in warm seas
Everywhere to the south, and especially around
The coral archipelagoes,
Lit by the moon at perhaps five fathoms
(and never more to be thought of as separate),
The great eels began to sway in great coils
Of rusted cable, coral, and splintered hull—
And this, neither by force of swift current
Nor proximity of prey.

It was as though
They were conscious of all Creation as high
Melodrama, the tendril of each intertwining
With every other in intimate,
Cold abeyance, their eyes great pearls
Fixed on nothing, their jaws immense pliers
Opening and closing, in slow, titanic
Mimicry (as if for air), and what farce
They made of distinction, these eel-clusters of silver,
Mold-green, and speckled yellow!

Occasionally,
Through many, many centuries, one has slid
Apart from the pack, to lie like Moses' rod
In the green sea, or hieroglyph
On a white coral slab, only to return,
As if God Himself had missed some transpiration
That took place in silence, perhaps other
Than meditation, and re-embrace that cold
Clique that stared at more than the whole world was,
More than the Day of Wrath.

DAVID GALLER.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

His most personal films are allegories, deeply Swedish in inspiration

The Bergman Legend

by ARLENE CROCE

INGMAR BERGMAN, as almost everybody knows by now, is the hottest director on the international scene today. His personal success in Europe and America eclipses even that achieved four years earlier by the Italian Fellini and is comparable only to the first explosion of Japanese genius a full decade ago. In New York, for example, his conquest is as complete as it was sudden. It was only last winter that "The Seventh Seal" was swept out of the Paris Theatre by "The Horse's Mouth," but it was a winter that thawed with a gradual vengeance, and when the ice broke at last, Manhattan began to look like an island entirely surrounded by Ingmar Bergman.

Those of us who had maintained the lonely 42nd Street vigil in the early days of the Bergman imports—they came in under such titles as "Frustration," "Three Strange Loves," "Illicit Interlude"—wouldn't have bet on it; the aphrodisiacal "Smiles of a Summer Night" was the single uptown hit. Now, however, it is a rare week when at least three items from the Bergman repertory are not prominently on view, and a rarer opinion maker who will not make an opinion about Bergman.

That his films are fashionable does not, however, make them merely fashionable. If Bergman is the darling of the sophisticates, he is nonetheless a cinematic artist of unusual accomplishment, whose works demand a proportionately serious consideration.

Much of the commentary on his work is misleading in that it takes insufficient notice of his position as a Swedish film-maker in the tradition of a strong, honorable and very distinctive national cinema. Many things that seem to us novel and arresting in Bergman films—the use of fantasy, legend and allegory in a program of metaphysical inquiry, the intimate involvement of character with nature, the stunning proficiency of actors and studio technicians—are typical of the Swedish cinema, from its days of greatness following the first world war ("The Phantom Chariot," "Arne's Treasure," "Gösta Berling") to the impressive revival of its power toward the close of the second. This is in no way to belittle Bergman's independent achievement, but merely to suggest the richness of the tradition he has inherited and so successfully extended. The peculiar dualism of Swedish art—what might be called the "noon wine" syndrome—attains in Bergman's films its fullest significance as subjective visual rhetoric. You see in them a characteristic imagery which, with its cold radiance and crystalline gloom, seems continually to convey a perilous balance between the light-dark extremities of human emotion.

And because Bergman is also—perhaps primarily—a man of theater, trained in theatrical usages, the reality of his films is disciplined to the point of abstraction. He has in fact created a theater of the film, in which landscape itself seems possessed of the power of dramatic suggestion, in which a surgically precise selectivity rules out all ungovernable elements in the course of a film's action. Bergman no longer takes his cameras into the street; the street is horribly empty, the wild fields deserted, the woods ominously still. They are prescient stages for dramas that deal, not in incidentals, but in ultimates. In that sense, all his most personal films are allegories, deeply Swedish in inspiration.

THE CONSTRUCTION of these films is by now idiomatic. Bergman films are full of ellipses, radical displacements and sudden contrasts—the flickering bleached dissolves, the abrupt flashbacks and momentous dream sequences; and dazzling images of the natural world (scudding night clouds, lashed trees, inky forests, sun-blanched lakes) swept across the screen as if in some visionary tumult of the senses. And implicit in all this dazzle is an irony born of the tragic labor to put beloved, spontaneous nature in its place. The Swedes—more, perhaps, than the rest of us—feel themselves "up against it"; they can't protest too much, and their hysteria is a form of metaphysical complaint the Latin or Anglo-Saxon temperament knows little of.

The remarkable renewal of its tradition of film drama places Sweden with Japan, Poland and—once again—France as the most exciting film-producing countries in the world today. It would be interesting to see what other Swedish directors are up to, most

Miss Croce has written on the movies for *Film Culture*, the *Film Quarterly*, and other publications.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

especially the brilliant Alf Sjöberg, who directed "Torment" and "Miss Julie." Bergman wrote the script for Sjöberg's "Torment," the film generally credited with recapturing world attention for the Swedish cinema. It was Bergman's first film assignment. At that time (1944) the native transcendentalism of Swedish films was heavily influenced by the pre-war French cinema, notably the Carné-Prévert studies of youthful innocence menaced by mature corruption, and their note of lyrical fatalism persisted throughout much of Bergman's early career as a director. Gradually, however, he began to develop the themes and attitudes that were to become predominant in his work: the obsessive intellectual despair, the preoccupation with sexual impoverishment, the provocative criticisms of modern sophistry, and the classic antagonisms of male and female, youth and old age, feeling and reason, science and religious faith. He likes to elaborate these themes from film to film, and each new creation gives audiences another perspective and a few more pieces to add to the puzzle.

But Bergman, although a great tease, is not the oracular prophet some critics have made him out to be. Most of his films are flawed by irresolution as to form and evasiveness as to central meaning. No other filmmaker, with the possible exception of John Ford, is so erratic. But unlike Ford, Bergman is neither an innocent nor a poet (though he often uses poetic devices); nor is he so encumbered by commercial contrivance, and his lapses are therefore the more disturbing. "Brink of Life," made between "Wild Strawberries" and "The Magician," is a disappointing throwback to the anecdotal interest of the *kvinnorfilm* of the early fifties, vignettes about women. But his erraticism is a clue to the nature of his creative gifts. To reverse Edmund Wilson's judgment of Stravinsky, Bergman is the artist, not as master, but as victim. It is only recently, in the trilogy formed by "The Seventh Seal," "Wild Strawberries" and "The Magician" that he has begun to put together all the pieces of his great puzzle.

Of the three films, "The Magician" most successfully consolidates Bergman's multiple identities as social critic, moral philosopher, dramatist and fellow-sufferer. Were one to see only this film, without reference to former expositions of similar situations, it would be possible to recognize the extent of Bergman's present intentions and capacities. A concentrated analysis of the limits of perception, it constitutes a corrective to past experiments and a rebuke to ardent exegetes and equally ardent detractors. "The Magician" is a vicious account of the artist who, in a devouring society, must be all things to all people. Charlatan and seer, he combines a criminal's wits with a savior's ideals. The artist's hell, in "The Magician," is not only other people, and the various appetites, illusions and dogmas which he must feed, but also his own human vulnerability. To know truth is to know truth to be unknowable. It is this kind of knowledge—which no one will believe—that Bergman's magician suffers from.

BERGMAN'S arrival at the conclusion that truth is unknowable may not, generally speaking, be news; but it is news to Bergman and news to film. It means that his work need no longer be attended by pretensions of omniscience which laid more weight of significance on a film than it seemed to yield. It means that the near-chronic inability to resolve a dramatic situation in terms of its sequential logic, which marred "The Seventh Seal," may now be put aside. It is in the final reel, characteristically, that "The Seventh Seal" breaks down. Bergman fails to bring the knight's quandary to a recognizable climax. Does Bergman mean to say that the knight's final act and the revelation that preceded it, conveyed nothing to him about the existence of God? Does he mean that it did convey something, but that the knight rejected it? (If so, why?) Or kept it to himself? (If so, why?) I am not suggesting that Bergman, in the agnostic context of this film, ought to have answered the knight's anguished question, Does God exist? But there is a difference between failing to give answers in the recognition that there are none, and just failing to give answers. Trusting in the gathering scenic power of an imminent dance of death, Bergman hedges the issue and deflects a tragedy of being from its tragic reconciliations.

Not surprisingly, Bergman's accomplishment of a revised philosophical outlook in "The Magician" coincides with the most successful attack on the problem of formal consistency he has yet made. In both respects, "The Magician" is the most important production to date of Bergman's maturity (he is forty-one) and the one that is likely to set the style of coming films. To compound the irony of a film steeped in irony, it is also the easiest of his films to dislike, being wholly given up, in Vernon Young's accurate phrase, to "the world of the non-literal event." Deliberately—and dangerously—cast in the form of a metaphor, it yet manages to transform its inevitable self-consciousness *as film* into an active expression of the drama's total meaning. It is a film play—a play of shadows, a drama in which the spirit of deception is seen to dominate human affairs: in it the dead wake, the righteous are humbled, seducers are seduced, strong men are made weak. Yet is that what "really" happens?

Bergman's setting for this film is Sweden in the middle of the nineteenth century and, much as Pirandello plays upon our knowledge of theater techniques to dissolve complacent notions of reality, Bergman employs the more lurid movie conventions, in this case, those of the period thriller. There is the lurching post chaise, the dangling corpse, the thunder crackling in air heavy with diabolical curses. Melodrama thus

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

acquires a new dimension as a heightened metaphor of the way we see. In a magnificent *trompe d'oeil,* Bergman has produced that rare thing, a film whose form blends perfectly with its theme. In its hard paradoxes and faceted meanings, "The Magician" glows like a black diamond.

There are hopeful signs, also, that Bergman's new grasp of the possibilities of film form may have ended his attempts to make a film poem, at least of the "Wild Strawberries" type. This fantasia of an old man's unconscious guilt had insights of genuine splendor, such as the final scene wherein he contemplates his parents in memory, seeing them as they were when he was a boy. One of the most tenderly beautiful scenes ever framed by a motion picture camera, it provides a sensation of psychological release akin to epiphany. I can think of no other moment in films, save certain examples in the Russian cinema, which so perfectly evokes the treasure of parental love, its comfort and continuity: what Rilke describes as "the love that is stored up for you like an inheritance." Crowning, as it does, a series of nightmarish visitations, this final calm image completes the logic of the film's progression. In the sense that it is a more "finished" piece of work, "Wild Strawberries" represents a step upward from "The Seventh Seal." But it is the lesser film by far.

IT ENDS, "Wild Strawberries," with the end of a search, with the discovery by its old professor of love as knowledge. It ends with a premonition of life derived from the living past, just as it had begun with a *memento mori* mocking an academic conferral of immortality. Unfortunately, the clarity of these meanings, which gives the film its comparatively distinct outline and finely graded rhythm, is reinforced through a scheme of banal symbolizing. All the perennial figments of the "avant-garde" cinema are elegantly produced—the hearse, the watch without hands, the dream corridor, the enigmatic interrogator, the living corpses, etc. The formal gesture the film makes is mere manner without sympathy or individuality. Poetry is reduced to a facility in mysterioso. I suspect that Bergman's temperament is too independent and his talent too powerfully theatrical to penetrate an alien quality of subjectivity. His approach to film is basically conceptual, not poetic, and he uses whatever scheme of visual suggestiveness seems appropriate to the subject.

Bergman's reputation in this country is based largely on the brand of faceless philosophical passion he has developed in these late films. In them, his thought has progressed from "Believing in a God who does not exist is like loving someone in the dark who never answers" to "Step by step we proceed into the dark—the movement itself is the only truth." Persistence without certitude, then, is the quintessence of Bergmanism. The difficulty that arises in the quasi-cabalistic atmosphere of the espresso-lounge seminars is in distinguishing Bergmanism from Bergmania.

Bergmania, like Salingeritis, is the scandalous homage paid to a popular artist by idle masters of theses in their pursuit of the age's most viable emblem. This elementary discovery of an artist's terms, the means by which he identifies and condenses life, is then allowed to take on the prepossessing nature of an absolute, the "right" answer and the key to the "rightness" of a whole body of work. I am reminded of R. P. Blackmur's remark that "every critic, like every theologian and every philosopher, is a casuist in spite of himself," and this, I submit, is the crux of the troublesome fascination of Ingmar Bergman.

He is a great believer, for example, in the triumph of the instinctual powers over the rational will, and his films are like a series of ill-matched play-offs between these two great factors. More significant, however, than this central conviction is Bergman's remarkable lack of insistence upon it. He is an "anti-intellectual" in the same way that he is a "feminist"—provisionally. He accepts these positions for their value as a possible means of man's self-transcendence; and also, one feels, because a world governed by the female principle is a world whose air he breathes most naturally, and with the natural joy of animal appreciation. Certitude, in any case, is folly.

A kind of gay agnosticism is Bergman's preference and one secret of his allure. The other is his eclectic vitality of expression, which preserves him from the mandarin isolation of Bresson (with its attendant commercial neglect) and the chic specializing (with its attendant commercial exploitation) of purveyors like Clouzot or Dassin. No one has more influence over the present generation of young intellectuals who, in every culture, are turning first to film. For them, and for their wide and hopeful audience, Bergman has attained the eminence of a *directeur du conscience.* In the emerging Age of Cinema, he is the first film-maker to have done so.

APPEALS FOR LITERATURE

A Louisiana reader asks for "Catholic books, magazines, pamphlets etc." to be sent abroad. "Father J. B. Rodrigues (St. Joseph's Mission House, Kozhikode [Calicut] Kerala, India) needs all the good literature he can get." Sister Franciszka wants small packages of from one to three books for: Biblioteka Widezy Religigny, J. E. Kardynala Wyszynskiego, Piwna 9, Warszawa, Poland. In Norway, where English is widely spoken, Catholics are opening libraries in some of the larger cities. Books for this purpose should be addressed to Father H. Rieber-Mohn, O.P., Neuberggaten 15, Oslo, Norway.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SEARCH FOR MORALS

IT WOULD be hard to remember a time when there was more soul-searching going on than there is at the present in the United States. In recent months we seem to have grown thoroughly disgusted with ourselves, and for good reason. One public scandal has followed upon another.

Finally, it seems, we are getting worried about ourselves. The most surprising people have ascended pulpits of one kind or another. John Steinbeck has written a letter to Adlai Stevenson, telling him how corrupt we have become. *U.S. News and World Report* recently interviewed a number of important thinkers on the corrosion of our moral standards. The *New Republic* ran a special symposium in a recent issue in which Father Thurston Davis, Dr. Reinhold Niebuhr and Prof. Arthur Schlesinger, Sr., answered the editors' question: Have We Gone Soft? Newspaper columnists are returning to the theme regularly. Preachers are dusting off old sermons and slick magazine editors are studiously searching for their special "angle." Any month now I expect to find the little pocket magazines which have specialized in articles about what sex does to one's heart, liver, pancreas and blood pressure coming out with articles on "America's Morals—What Happened?" or "I Learned Ethics—the Hard Way."

Well, what *did* happen? I think that what happened was that Good Will gave out, or at least that it is giving out. What we have tried to do, in the academies and out of them, is to sustain a Christian morality based on a non-Christian, even anti-Christian, philosophy of life. Morally, we have tried to be Christians; intellectually, we have been Freudians, behaviorists, pragmatists, materialists of one variety or another, determinists—and sometimes all at the same time. Christianity, as a thing of the mind, an intellectual commitment, a philosophy of life, has been neglected when it has not been altogether abolished from the intellectual centers of the nation. And in the course of time, we have begun to act as Freudians, behaviorists, pragmatists and materialists of one kind or another might be expected to act. We have resisted everything but logic.

Now I would not like to be misunderstood. I am not opposed to learning the truths that Freud left us. I am not opposed to the knowledge the behavioral sciences have to offer. I am not supercilious about the uses of pragmatism. Our problem is not that new learning was developed; our problem is that these new insights and discoveries have not been integrated with the Christian intellectual tradition. Christian scholars have not done their work as it might have been done.

That work was twofold: one, to show the relevance of Christian thought to the world in which these new discoveries were dominant, and, two, to show the relevance of these new discoveries to Christianity itself. Most young intellectuals, in the absence of this effort, felt that they were called upon to make a choice between, say, the truths of Freud or the truths of Christianity, the findings of the behaviorists or the Christian philosophy of man. Most of them, as a matter of fact, chose the truths which were dominant in the universities. But the dilemma was an unnecessary one, and if Christian scholars were doing their work well, they would have seen that it was false. The "young intellectuals" I speak of are no longer young, of course. And though they may have managed throughout their lives to sustain a traditional Christian moral heritage by the simple process of Good Will, the next generation insists on consistency between thought and action.

It is worth noting that the Catholic tradition, as William Clancy pointed out in a recent issue of *Christianity and Crisis,* "stands for the primacy of the intellect over the will, of the logos over the ethos; historic Protestantism has tended to be voluntaristic, to give primacy to the will. For a Catholic, goodness is for the sake of truth; for most Protestants, truth is for the sake of goodness."

What has been lacking in the universities, I suspect, is this Catholic emphasis on the primacy of intellect. The religion to be found in most universities is heavily when it is not exclusively voluntaristic. Anyone who has ever taken part in a standard Religious Emphasis Week program will know what I mean—"be good, sweet maid, and let who will be clever." Usually, the exhortations and perorations emphasized seem wholly remote from intellectual endeavors. Religion is something tacked on to one's secular education.

Now I know that someone is sure to remind me that Catholics are no better than other Americans, the graduates of Catholic colleges are as slogged down in the nation's "softness" as any other Americans. I can hardly disagree. But it does seem to me that Catholic students generally know better; at least they can tell you *why* honesty is the best policy. They don't take it on faith. Their shame, then, is all the greater. Of course. But their shame is not the point. The point is that the generations can not, over the long haul, sustain a Christian morality by building it on a non-Christian intellectual foundation. The secular universities, at least those I have been around, stand in desperate need of the Catholic witness to the primacy of the intellect over the will. That is not the least of reasons why young Catholics should be preparing themselves to take a place in them—and most of all in their Religion departments.

JOHN COGLEY.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A familiar charge:

Communists in the pulpits

Air Force Red Alert

by WAYNE M. COWAN

A RECENT Herblock cartoon pictured a harassed Air Force officer, grimacing and holding his hand over his eyes, sitting before a blackboard captioned, "Air Force Training Manual Crack-ups." Listed on the board were "1. Big Brother is watching," and "2. Washing the dog." A G.I., hat-in-hand, rushes in to report: "Chalk up another, chief. This one hit a church."

The fact was that this Air Force "missile" hit the largest cooperative Protestant church body in the United States, The National Council of Churches of Christ in the U.S.A. (N.C.C.) The National Council membership includes thirty-three Protestant and Orthodox denominations and claims thirty-five million members. Only the Southern Baptists and the Missouri Synod Lutherans, of the large Protestant denominations, are not affiliated with the N.C.C.

The cause of the uproar was a manual on "Security Education and Discipline," prepared for use in training non-commissioned officers in the Air Force Reserve. The manual contained charges, unsubstantiated by any evidence, that "Communists and Communist fellow-travelers and sympathizers have successfully infiltrated our churches." It also said that "it is known that even the pastors of certain of our churches are card-carrying Communists!"

Actually, there was nothing particularly new in these accusations. Similar ones were made some years ago by J. B. Matthews, an associate of the late Senator Joseph R. McCarthy. They cost Matthews his job as research director for the McCarthy Committee, and their resurrection now may put a crimp in a few more careers. The manual went on, however, declaring that thirty of the ninety-five scholars who had worked on the Revised Standard Version of the Bible, a project sponsored by the N.C.C., "had been affiliated with pro-Communist fronts, projects and publications." The charge itself is vague, of course, and the manual made no serious attempt to offer proof. Several individuals were accused of belonging to many organizations on the Attorney General's list, but no further facts were given.

The National Council learned about the manual through the pastor of a Reserve soldier, in Trenton, N. J., who brought the material to his minister. Promptly upon learning about the manual and the accusations it contained, the officers of the N.C.C. protested to the Pentagon by telephone. The manual was instantly repudiated, and in due time the N.C.C. received an apology from Secretary of Defense Thomas S. Gates, Jr.

These developments in turn raised a storm from veteran Communist-hunter Rep. Francis E. Walter, chairman of the House Un-American Activities Committee. Walter issued a statement attacking Secretary Gates for making a "groveling apology" when he "would have done well to have investigated the facts concerning the bureaucracy which runs the N.C.C." Further, he said, his committee was prepared to investigate—not the manual but its withdrawal.

The irresponsibility of the sweeping charges of Communism or Communist sympathy is made clear, as Roscoe Drummond recalled in the N.Y. *Herald-Tribune,* by the fact that the House Committee on Un-American Activities had itself concluded its previous investigation of the Protestant churches with this statement: "A minute number of core-hardened Communists and Communist-sympathizers have actually infiltrated themselves into the ranks of the loyal clergy. . . . The members of the clergy who have associated with Communist causes is a minute percentage. . . ."

PROBABLY Rep. Walter's ire had been roused most by the N.C.C. counter-charge that there had appeared in a government document "what may be a pattern of official indoctrination that amounts in itself to a form of subversion." This was a reference to other passages in the document which included these statements: "Another foolish remark often heard is that Americans have a right to know what's going on. Most people realize the foolhardiness of such a suggestion." And, ". . . keep in mind that the public news media present only as much information as the Government wants to release." And again, "Be especially watchful for persons who are trying to undermine the Air Force by belittling or sneering at its policies and accomplishments."

Mr. Cowan is managing editor of the Protestant bi-weekly, *Christianity and Crisis.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Some of these statements may not have sounded so bad in the context of the manual. However, taken together with the recent "Big Brother" and other Air Force fiascoes, they led the N.C.C. to add, ". . . we cannot escape the impression that there is, by carelessness or intent, a pattern of un-American attitudes which has permeated official manuals of the Air Force and its commands." Such a definition of subversion and un-American attitudes could hardly be accepted by Mr. Walter.

In the midst of the furor, it was discovered that a 1955 publication of the regular Air Force, "Guide for Security and Indoctrination," included a chapter on "Communism in American Churches." This manual, approved by Gen. Nathan F. Twining, then Air Force Chief of Staff, answered affirmatively the question, "Are there Communist ministers?" It also noted that Rep. Walter's House Committee on Un-American Activities had listed the names of two Communist ministers. Former President Herbert Hoover was also quoted as saying that "I confess to a real apprehension, so long as Communists are able to secure ministers of the Gospel to promote their work and espouse a cause that is alien to the religion of Christ and Judaism."

As might have been expected, defenders of the 1960 charges immediately raised some war cries. Unfortunately, the New York *Times* printed, without any evaluation of their credibility, almost a full column of comments from groups and organizations that took this line. Perhaps aware of how such practices on the part of newspapers had aided the original growth of McCarthyism, the *Times* ran a half-column the following day, giving background and some limiting evaluation on those quoted the previous day.

In the scramble to claim "credit" for much of the material was a Tulsa evangelist, Billy James Hargis, and M. G. Lowman, executive secretary of Circuit Riders, Inc. Hargis claimed that two tracts written by him, "Is the National Council of Churches Subversive?" and "The National Council of Churches Indicts Itself on 50 Counts of Treason Against God and Country," were the authority for the linking of the N.C.C. to Communism. The appendix to the manual, however, listed only the former, though it included a third, "Apostate Clergymen Battle for God-Hating Communist China." One of Lowman's pamphlets, "30 of the 95 Men Who Gave Us the Revised Standard Version of the Bible," was also listed in the appendix. The appendix listed the cost of the pamphlets and where to send for copies.

Two longtime enemies of the N.C.C. also came forward to assert the truth of the manual's charges. They were Carl McIntire, president of the International Council of Christian Churches, and Edgar C. Bundy, general chairman of the Church League of America. And the American Council of Christian Churches said it was shocked by the Pentagon's repudiation of the manual.

ALL OF this came as no surprise to those who have followed these individuals and organizations, particularly through the last decade. For they have a record of steady opposition to racial integration, the United Nations, UNICEF, NATO, UNESCO. The Marshall Plan, Point Four, etc., etc., in addition to their advertised hatred for the N.C.C. They were subjected to careful scrutiny in Ralph Lord Roy's *Apostles of Discord,* "A study of organized bigotry and disruption on the fringes of Protestantism."

McIntire holds the further dubious distinction of being virulently anti-Catholic, his anti-Catholicism even exceeding his anti-Communism. He has said that "one would be much better off in a Communistic society than in a Roman Catholic Fascist set-up." He has suggested that Catholic antagonism to Communism is for the "purpose of gaining advantage for the Roman Catholics."

Ordained in the Presbyterian Church, McIntire left in 1936, after severe wrangling and strong criticism, to form his own sect, the Bible Presbyterian Church. He gathered around him fundamentalists of the most extreme and irresponsible type. His opposition to Protestant efforts at unity led him to form the American Council of Christian Churches (which McIntire claims represents one to two million Protestants and Roy estimates at less than 250,000) as a counter to the N.C.C.'s predecessor, the Federal Council of Churches. When the World Council of Churches was established in 1948, he responded with the formation of the International Council of Christian Churches. He contends that the ecumenical movement has sold out historic Protestantism and that each step toward unity is a "whistle stop on the way back to Rome." McIntire refers to the N.C.C. as "a Protestant Vatican." (Unfortunately, the Catholic weekly *Our Sunday Visitor* has quoted his fantastic charges against the ecumenical movement with obvious delight.)

Edgar Bundy, a captain in the Air Force Reserve who travels widely to lecture on how Communists are taking over the churches, is said by Roy to be "a master at taking material out of context" and throwing together "a hodgepodge of isolated facts so as to create a false picture."

M. G. Lowman's Circuit Riders, which began as an attempt to "rid" the Methodist Church of Communists, has shifted to "aid" other denominations and fields. Editors of Protestant journals and others are only too familiar with advertisments of their wares. For five dollars they offer *6000 Educators,* Vol. 1, "A documented exposé of who did what, where, when and how in support of exploited domestic and international controversial causes."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

In addition to his efforts to prove Communist infiltration into the Protestant churches, Lowman was also discovered to have been employed as a secret investigator by the Georgia Commission on Education with the wholehearted support of Governor Marvin Griffin. He was recommended by segregationist leaders in Louisiana for this job, the exact nature of which Griffin has never revealed.

EVEN THE publication of the Revised Standard Version of the Bible in 1952 became an occasion for discrediting the movement to unity in the Protestant churches. Protestantism generally considers the R.S.V. the most accurate and understandable version of the Biblical text that has appeared. And many Catholic scholars have praised it warmly for the same reasons. Yet McIntire and others led a savage attack on many of Protestantism's most distinguished scholars, who had worked many years to produce it.

The most recent event used to add fuel to the bonfires built by these "apostles of discord" was a study conference sponsored by the Department of International Affairs of the N.C.C. that met in Cleveland, Ohio, in December, 1958. Attended by a number of the leading figures in Protestant social action, the conference went on record, speaking only for itself and not for the N.C.C., as favoring the establishment of diplomatic relations with Red China. There was instantaneous reaction, much of it hostile. It was an unpopular stand from the beginning, and many persons insisted, despite attempts to set the record straight, that the N.C.C. itself had taken this position.

This is the context of the charges and counter-charges set off by the latest Air Force "bomb." Perhaps, seen in this light, the manual has served a good purpose after all. Its quick repudiation by the Pentagon and the virtually unanimous condemnation it has received from the nation's press has aroused considerable sympathy for the N.C.C., which has now been able to take the offensive. The council's enemies will never be converted or desist, it seems, but it is apparent to all who care to see that the N.C.C., now in its tenth year, is performing a positive task, one which is worthy of strong Protestant support.

NEGRO SIT-DOWN

Lunch-Counter Protests

by RICHARD LAMANNA

FUTURE GENERATIONS may remember February 1, 1960 as the beginning of a new epoch in the struggle for racial equality in the United States. On that day a handful of Negro college students in Greensboro, North Carolina decided to do something about the unequal treatment they were accorded by downtown lunch counters. That decision was the beginning of what is proving to be the first civil rights movement to capture the imagination of the Negro masses since A. Philip Randolph's March on Washington Movement of the early 1940's.

The historic Supreme Court decision against school segregation and the ensuing struggle to implement it have had, of course, the support of the great majority of Negroes. But that victory was obtained through formal legal procedures and efforts to put it into effect have been so entangled in legal moves and counter-moves that even the specialist has difficulty following them. Popular response to delicate legal maneuvers is understandably small.

The present movement, in contrast, developed quite spontaneously, and the issues are quite simple. Moreover, the effort calls for wide participation, and this in turn requires courage but little skill or technical knowledge. As a result, it has aroused widespread popular response. Almost overnight the movement spread to some fourteen cities in five Southern states. By now very many people have come to realize that this is not just another fad but a concerted effort by mature students to assert their rights, and the Negro community, at first a bit hesitant about the movement, has united in support.

A novel feature of the current effort is that the students are demanding—or perhaps I should say requesting—things to which, at least at the present time, they have, strictly speaking, no *legal* claim. Their appeal is not to legally guaranteed rights but to the moral conscience of white Southerners. The effectiveness of this approach, reflected in the embarrassment of many whites over the indignities and humiliations to which the Negroes have been subjected, is eloquent testimony to the radical changes that have occurred in the climate of Southern race relations in the past twenty years.

MORAL PERSUASION is not, of course, the only force at work in the lunch-counter protests. When store managers are hesitant to order the students off the premises or to press trespassing charges against them, as is often the case, this fact can best be

Mr. Lamanna is a Teaching Fellow at the University of North Carolina. This is his first appearance in The Commonweal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

understood in the light of the increasing importance of the Negro market in the South, as well as in the nation as a whole. In the three hundred Southern branches of Woolworth's, for example, Negroes are reported to account for about one-fourth of all business transacted. Any businessman is bound to think twice before driving away so many cash customers.

Perhaps more than anything else that has happened in recent years, the lunch-counter movement dramatizes the determination of the Southern Negro to break the shackles of second-class citizenship. The usual charges about outside agitators, interlopers from the North, etc., etc., have, of course, been voiced, and this is probably inevitable. I doubt, however, that anyone who has seen these young Negro students quietly and courteously ask for a cup of coffee, be refused, and then defiantly remain seated at the lunch counter, seriously believes that they are not acting from conviction and are not deeply dissatisfied with the status quo.

Indeed, one by-product of the movement which I feel will have far-reaching consequences, is the educational effect of putting these well-dressed and intelligent young people on display, as it were, for all to see. The fact is that in recent years a quiet revolution has occurred in the South, without its white inhabitants fully realizing it, in the form of the emergence of an educated and aspiring middle-class in the Negro community. The lunch-counter protests cannot help but give white Southerners a more realistic idea of the Negro's status and aspirations today.

This "New Negro" is articulate, determined and convinced that his cause is a moral one which must be decided on the basis not of Negro *vs.* white, but of right and wrong. His approach could conceivably spur a spiritual awakening in America, as well as helping Negroes to win first-class citizenship. It is certainly true that the insistence of the lunch-counter protesters on the Gandhian techniques of passive resistance, despite insult and provocation, is a refreshing phenomenon in contemporary America.

AT THE MOMENT it is hard to say with any certainty what the immediate consequences of the movement will be and what shape it is likely to take in the future. The danger of violence, such as has already occurred in High Point, N.C. and Portsmouth, Va., is always present in these encounters, especially when younger, less disciplined individuals are involved. But the possibility of widespread disturbances of that nature looks like an unlikely prospect from this vantage point.

It seems probable, at least to this observer, that some arrangement involving equal service for Negroes is inevitable. In some instances this may mean the elimination of the lunch counter altogether; in others, it may involve the elimination of the counter stools (for some unknown reason there seems to be no objection to serving Negroes if they are standing); in an even smaller number of cases there is likely to be complete integration of the dining facilities. A crucial factor appears to be whether in the next few weeks a significant number of white individuals and groups line up behind the student movement.

The students appear willing to go to jail en masse if necessary in order to achieve their goals. However, the more institutionalized agencies of social action and the established Negro community leaders are gradually exercising a greater control over the movement; they seem less enthusiastic and more willing to negotiate a settlement, and this may develop into a source of friction within the movement. Whatever the advantages of age, experience and organization in these matters, the students point out, the movement's unique quality will be gone if it loses its local, almost amateurish quality or its ability to deal with the unique situation in each community in a flexible manner.

Whatever the differences that arise, though, one thing remains certain. When the Rev. Martin Luther King said at a mass rally in Durham, N.C., "We just want to be free," he spoke for Negroes everywhere. This sentiment may very well mark the beginning of a "New Day" for both the Southern Negro and his white neighbor.

Youth Dreams Of The Future:

Carmel Dreads It!

Sixteen, pretty and leprous, for her the pitiable condition of the older patients is a fearful dream of her own future.

But Carmel need not be mutilated by leprosy. A new wonder drug arrests the disease completely.

Please help missionaries bring hope and Christ's mercy to the leprous with this drug.

A DOLLAR'S WORTH WILL ARREST A CASE LIKE CARMEL'S.

ALL GIFTS IMMEDIATELY ACKNOWLEDGED

Send any offering you can, to

Rev. Edward F. Garesché, S.J., Pres.

The Catholic Medical Mission Board

Dept. C 8 West 17th Street New York 11, N.Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE SCREEN

AH, SWEET MYSTERY

MICHAEL TODD, JR., following in his father's footsteps, has turned out a film that is more notable for its showmanship and entertainment values than for its cinematic artistry. Although not really in a class with Senior's "Around the World in Eighty Days," which it often resembles, Junior's "Scent of Mystery" has many amusing moments during the course of its lengthy chase and tries to draw its audience further into the vicarious thrills by making them use their noses as well as their eyes and ears. This is done with the aid of Smell-O-Vision, a new olfactory process boasting some thirty odors which (different from the AromaRama process that employs the theater's ventilating system to release scents during "Behind the Great Wall") are piped throughout the theater and dispensed from vents at each seat.

The first fragrance to reach the audience at "Scent of Mystery" is that of roses as the camera wanders through a beautiful garden, and the next is that of a peach; both are quite distinct and pleasant and place the viewer-smeller on the alert. But he is disappointed a few minutes later when the camera passes a bakery and no odor of fresh bread greets his nostrils. And much later in the picture, when everyone is busy with plot and scenery and comedy, the odors are forgotten —except for the important scents, those that are integrated into the story and serve as clues to the solution of the mystery.

As a mystery thriller, "Scent of Mystery" is only mildly interesting. William Roos's script mainly concerns a stuffy young Englishman in Spain (played by Denholm Elliott, complete with the inevitable English umbrella and an awareness of David Niven's kind of ribbing in "Around the World"); he is convinced that someone is trying to kill a woman whom he has seen only from a distance but whose perfume he knows; he chases and is chased throughout Spain in his efforts to help her but he is deterred and waylaid by a series of characters played in desultory fashion by Paul Lukas, Peter Arne, Beverly Bentley, Mary Laura Wood and others who were probably never quite sure how they were supposed to fit into the plot. The cast's chief delight is Peter Lorre as the skeptical taxi driver who accompanies Elliott on this perilous journey and is convinced the whole set-up is crazy. Perhaps it is; and Director Jack Cardiff does little to add conviction to the story. But he does treat his audience to some magnificent views of Spain displayed in first-rate color photography on a 70-mm widescreen. At times Cardiff overdoes the scenery displays; and the chases, especially those that project the audience into the curved large screen as cars go careening over frightening mountain roads, get rather repetitive. But the musical score accompanying all this is fine and in keeping with the film's many parody touches. Anyone who doesn't expect any more of a movie than novelties and tricks with a confusion of sights and sounds and smells should find "Scent of Mystery" right down his alley.

THE OPENING scene of "Chance Meeting," a suspenseful British murder mystery, would work out very well in one of the smelly processes. It shows Hardy Kruger rushing through the streets of London and gleefully carrying a bunch of violets; so great is the young fellow's enthusiasm and joy you can almost smell the flowers as he hurries to keep a date with a woman. But he finds her apartment empty; and after a little while the police come in, discover the woman's lifeless body and accuse Kruger of murder when it is established that she was killed *after* he arrived in the apartment. During the detective inspector's cross-questioning, the young fellow, a Dutch artist now living in London, reveals through a series of lengthy flashbacks how he first met the woman, became her art teacher and then her lover.

This is a difficult picture to review because its script, well-written by Ben Barzman and Millard Lampell from Leigh Howard's mystery novel, *Blind Date,* is a tricky affair full of surprises and complications that keep the viewer on his toes and should not be disclosed ahead of time. There may be a few loopholes in this unusual story, but it is so engrossing and David Deutsch's production and Joseph Losey's direction are so good that the audience, which had better be limited to thoughtful adults, is bound to be intrigued. Contributing considerably to the film's success is its capable international cast: German Hardy Kruger as the angry though amiable and sensitive artist; French Micheline Presle as the woman involved, Hardy's superior in age, money, sophistication but little else; and a group of Englishmen led by Stanley Baker, as the tough inspector who seems to bully Kruger but is really interested in justice, and Robert Flemyng, as the assistant commissioner who wants the charge against Kruger to be changed to manslaughter to protect a top diplomat linked to the murdered woman. "Chance Meeting" is by no means a great film, but it deserves credit for being thoughtful and expecting its audience to do some of the work—without the help of smells.

ANOTHER exercise in murder and skullduggery that depends on cast and story without smells is "The Third Voice," which is set in Mexico and uses the local scenery well but not to the point of distraction. Written and directed by Hubert Cornfield, who also produced the film with Maury Dexter, "The Third Voice" is an odd thriller, one in which the audience

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

feels no sympathy for any of the characters until too late in the game, and one that details the machinations of its complicated plot so endlessly that the viewer tires of the whole thing long before it's over. This is partly due to the fact that Edmund O'Brien, who gives an excellent performance as a ruthlessly evil man, is required to be in practically every scene. He and Laraine Day have cooked up a diabolical scheme to kill off a wealthy American businessman who is visiting Mexico and then have O'Brien impersonate him and collect a wad of money. A great deal of suspense is built up during the execution of this plan, particularly after the murder when O'Brien starts the masquerade and must speak on the phone to the dead man's friends. If you wonder what all this is leading up to, you'd better stick around for the finale which pulls off a pretty sneaky trick to prove there's no such thing as a perfect crime. PHILIP T. HARTUNG.

BOOKS

Poetry of Conversion and the Religious Life

THE CROOKED LINES OF GOD. By Brother Antoninus. University of Detroit. $4.

By ROSEMARY F. DEEN

BROTHER Antoninus inaugurates his publisher's Contemporary Poets Series. As the San Francisco poet William Everson, he published *The Residual Years,* his first poetry, in 1948. Conversion and entry into religious life probably signal new forms for the poet as well as new experiences for the man, and perhaps this accounts for the unevenness of this volume. Brother Antoninus tells us that the three parts of the book represent different stages of spiritual development and that each is dominated by the psychology of a particular saint. Part I is conversion—St. Augustine; part II is Catholic social work—St. Francis; part III is the monastery—St. Dominic and "the erotic religious psychology of the Spanish Baroque."

One early type of poem is the presentation of an episode from the Nativity narrative. These poems remind one of Eliot's "Journey of the Magi" in the movement of lines and phrases. But the resemblance is also apparent in the structure of narrative and in the underlying theme especially appropriate to conversion, juxtaposing the alienation of the Word coming into the world with the personal burden of alienation from both Word and world. The landscape is the contemporary California scene. There are enough resemblances here to Biblical country (vineyards, olive trees, sheepherders, deserts) to strike the ironic rightness of prophecy or the uneasy rightness of portent.

The realistic detail yields fresh figures and a blunt honesty of tone. Poems of this type, especially "The Uncouth," "The Flight in the Desert," and "The Massacre of the Innocents," are the best and most original in the book.

One poem, "The Massacre," uses Eliot's device of the dramatic monologue brilliantly to heighten irony by suggesting identification with the butchering soldiers. The first part is beautifully controlled as the soldiers ride to their "pruning" assignment through half-pruned vineyards, "the one part rough with thick/ Disorder of natural growth, the other part/ Neat and tidy with human care;/ And somehow this was a consolation." But then the poem declines into drawing out awkwardly what doesn't need explication or moralizing. A third section recovers the control of the beginning. This poem and one on St. Peter Martyr exemplify Brother Antoninus' best and worst qualities and demonstrate his need for an editor-critic with a blue pencil like Ezra Pound's.

There are some short lyrics in the spirit of late Hopkins, some canticles, and some long meditative poems. These last are the least successful. "The Screed of the Flesh," for example, is a confessional version of "The Song of Myself," but though the mood is meant to be painful contrition, the Whitman afflatus comes through anyway. These poems try to achieve intensity and to penetrate religious experiences by assertion, statement and repetition. But no more than the Kingdom of Heaven is the Kingdom of poetry entered by saying, "Lord, Lord."

A long poem on Magdalene, "A Savagery of Love," brings up the problems of erotic-religious motifs and the baroque style. One way of handling the first p r o b l e m is Donne's way, but Brother Antoninus eschews wit for the boldness of naturalism and explicit detail. There is nothing quite so "baroque" here as Crashaw's epithet for Magdalene's weeping eyes, "two portable and compendious oceans." What goes wrong is the reliance on the shock itself of conjoining sexual and religious figures. There is nothing intrinsically forceful about a series of mating male and female lances, male lances and female wounds, or a male God and a female, passive, weak soul. The insistence on intensity (as opposed to the creation of it) leads naturally and unfortunately to such Hollywood touches as this, of Magdalene: "that flesh has burned the bed of dukes," or this, of the lance and the wound, "they were made for each other."

There are a few eccentricities of diction that sound affected: the fondness for a reduplicated past participle, "clefted" and "thrusted"; the transitive use of *darkle;* some favorite words, "screed," "utter"; and the use of both "thou" and "you" to address God, leading to a collision like "You left thy look." This is carping, but such things require purging in a poet who can write sonorously (of the desert): "it's perjured dominion wholly contained/ In the sun's remorseless mandate"; pithily (of the spokes of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Cross): "Those radials that led all unregenerate act/ Inward to innocence"; or with the witty bluntness: "Hell's orifice eats them all."

Life and Learning

EDUCATION AND MORAL WISDOM. By George N. Shuster. Harper & Bros. $3.50.

By MICHAEL NOVAK

WISDOM is a fitting word for the title of retired-President Shuster's book, published almost to coincide with his departure from Hunter College. The book is a collection of essays, ranging from essays once written for The Commonweal, *Daedulus,* or the *Journal of Bible and Religion,* to addresses given the incoming freshmen of Hunter in 1956 and 1957. In subject matter, they range from reflections on German education under the impact of the recent Occupation, to Catholic education in America, to the problems of a municipal college, and to profounder themes like "Good and Evil and Beyond." But Dr. Shuster's steady, bright spirit binds the essays into one.

Some lines of Dr. Shuster's educational thinking become evident. Above all, there is the depth of his historical roots. Dr. Shuster's thinking draws nourishment from times far before the Enlightenment—nourishment and a kind of peacefulness. "The past," he writes in the essay on Germany, "is the only ground on which a human being can stand." Dr. Shuster's conscious past includes Isaias and Cicero, Demosthenes and Jerome, Augustine and Spinoza, and the contemporary thinkers who live in the consciousness of all of us.

Again, one notes Dr. Shuster's love for life. "Knowledge is functional. . . . Knowledge cannot be integrated. . . . A good college is a place where a young generation associates with older generations in order to learn how to be useful and cultivated participants in the business of life." Dr. Shuster has a way of catching the best spirit of the great educational theorists and creating from them his own concrete expression of educational policy. "Knowledge is functional." As he explains this, it becomes clear that what Dr. Shuster has in mind is the obverse of Cardinal Newman's "Knowledge is its own end." Both cherish the cultivation and discipline of the mind; both love the mind's concrete, appreciative response to life and mystery.

Concrete—that is another word that describes Dr. Shuster's thinking. He sees that liberal arts colleges need *also* to prepare their students for some practical competence for the years just after graduation. He questions the sense of the tradition of summer holidays for young students in the bloom of vigor and energy, suggests manual labor and its contacts with the grassroots wisdom of those whose knowledge has grown from close wrestling with life.

Profound—Dr. Shuster notes the ironies of the Western judgment upon the Nazis at Nuremberg. Ultimately the case was not moral, not founded on an absolute or on natural law. The sum seemed to be: "You lost, we won." For the totalitarian, murder camps were not crimes but apt instruments of policy. For the relativist, what fault can be found save with the losing policy? Did not an Ally rape Poland too?

With emphasis on life, on knowledge as discipline but also as adventure, with a rich sense for the values of personality and creativity, with a concrete awareness of the role of a faculty of theology in the conversation of learning, Dr. Shuster manages the difficult wedding of Newman and Dewey, and even of Christopher Dawson, in describing the task of the modern university. That he does so from the context of a free public college is significant for American university life. His suggestion to American Catholics that they shift part of their own interest to the establishment of Campion Colleges at state universities is more significant still, both for American Catholicism and for university life itself.

America's first and foremost periodical on the liturgy of the Church—

I find that it is not possible for me to give adequate praise to *Worship* in the space alloted. It is sound and scholarly—but at the same time lively and direct. Probably most of its readers are priests, but it is written and edited for all Catholics.

The subject matter and purpose of the magazine do not vary from issue to issue: *Worship* is published to help people understand the Mass and the sacraments. Yet there is tremendous variety in its pages; perhaps the first and possibly the most valuable educational experience one gets from it is the realization of the ties between liturgy and life.

***Worship* treats of the social order, religious sociology, music, art, and architecture, of the psychology of modern man, the meaning of sacrifice, liturgical reforms, and of the participation of the laity in the prayer-life of the Church.**

I said it was for "all Catholics," but there must be a reservation. **Though** *Worship* is "popular" in the sense of being non-technical, it asks serious work and some background of its readers. Given the work, the background could be derived (over a number of issues) from the magazine itself.

— Robert Hoyt in *The Kansas City—St. Joseph Register*

$4.00 one year; $7.00 two years **Ten issues annually - 64 pages**

WORSHIP, St. John's Abbey, Collegeville, Minn.

Largest dealers in finest traditional and contemporary Christian art

CATHOLIC ART EDUCATION

FREE *Mail Order Catalog* *Blauvelt 3, New York*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Concept of Faith

I BELIEVE: THE PERSONAL STRUCTURE OF FAITH. By Jean Mouroux. Sheed and Ward. $2.75.

By LEONARD F. X. MAYHEW

CERTAIN contentions which believing Christians commonly make about their Faith seem to others unconvincing answers to their own intensely felt problems. When the believer seems to satisfy himself with slogans and pat, superficial sounding argument, the non-believer who feels his difficulty deeply will conclude that the Christian's faith has served only to blind him. Paradoxically, the Christian will frequently fail to convince even by the most arduously logical argument if the argument appears too labored and novel. The inference will be that his contention would not require such effort if it were really such an obvious and essential element of the Christian tradition. Abbe Jean Mouroux has shown how to avoid both these failures in contering the all-encompassing threats to the dignity, fulfillment and integration of the human person in the modern world.

Shifting values, war and the threat of war, automation, mass manipulation, concentration of power and the welfare state—all lead to a pressing concern for the individual who feels himself dwarfed by these phenomena. The "irreducibility" of each person, his chances of finding fulfillment in the chaos of the empiric universe is the burden of much existentialist and existentialist-influenced writing, both Christian and atheist.

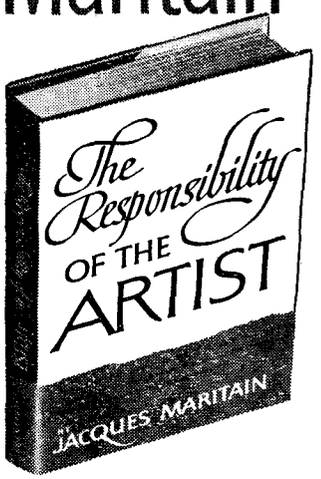
Christian teaching must provide a basis, a foundation, for the subjective fulfillment of the person, drawn from its own resources, from the heart of its own tradition. In other words, the solution must be a theological answer drawn from Revelation with or without the ancillary service of philosophy and other sciences. Abbe Jean Mouroux has provided such a foundation in this short work which finds the basis of Christian personalism at the heart of Catholic theology.

The author faces his question as a theologian and draws only from the traditional theological sources. In this short book he relies heavily on a few important texts of St. Thomas Aquinas, one or two of the Fathers, and St. John of the Cross. His thesis concerns only one aspect of the theology of faith, an aspect which he calls "synthetic and concrete . . . (which) tries to penetrate its structure as actually given." This is the point of view most often adopted by the Scriptures and patristic writers but least often by later speculative theologians. It is Abbe Mouroux's contention that under this aspect faith is an organic body of personal relations, a personal and personalizing act which brings each man to the summit of his spiritual potentialities as he encounters the Person of God. He follows through from beginning to end to illustrate his point—from the object and end of :Faith, the genesis and fulllment of the act of faith, to the summit of faith in the prayer of the mystics and the witness and transmission of the faith by the Church.

The theological importance of such a treatise can hardly be exaggerated. Faith is, in the Christian tradition, the pre-requisite to Baptism and the bestowal of grace; it is the key to the entrance into the Church; it is the most fundamental of the virtues, the first and most basic contact of the soul with God, as well as the divinely infused faculty by which the supernatural realities of God's redemptive plan are known. The concept of faith in a Christian theology will be warp and woof of all its teaching on one after another essential doctrine. What Abbe Mouroux has done is to bring into new light an aspect of the treatise on Faith which is at once authentically traditional and yet new. For he shows how modern emphasis on the subjective and psychological illuminates the relation of the person and his faith.

An important new work by

Jacques Maritain



A stimulating discussion about the tensions existing between the world of Art and the world of Morality. $2.95

SCRIBNERS

NONVIOLENT SAINTS OF THE CATHOLIC CHURCH

by Abbé Paul Carette

—Plus articles on DISARMAMENT, STUDENT PEACE UNION, etc. — poetry & reviews — in the March 1 FELLOWSHIP. 30¢ a copy—not on newsstands.

FELLOWSHIP • Box 271, Nyack, New York

A Curious Career

UP, INTO THE SINGING MOUNTAIN. By Richard Llewellyn. Doubleday. $4.95.

By MARTIN TUCKER

FROM HIS much-beloved *How Green Was My Valley,* Richard Llewellyn has gone *Up, into the Singing Mountain.* It is a sad thing to say, but he should never have left home. Everything—including the author's skill, perception and compassion—conspired to make his first novel an enormous critical and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

popular success. In his sequel, however, Llewellyn alone is conspiring, and not always successfully at that.

What Llewellyn has written is a book that has little to do with art and reality, and a great deal to do with movie-inspired romance. He has turned out a well-constructed, dialect-ridden, conventional pot-boiler that may stir up enough steam to serve as light reading but cannot obscure the fact of its tenuous concern with real, substantial problems.

In the twenty years since his first novel, Llewellyn has had a curious career. He has grown consistently as a technician, and every book shows a professional flourish worthy of respect. At the same time, his immersion in his subject matter has seemed less and less. As he grows as a literary craftsman, he loses as a writer. His first novel came out of his experiences and was blood-hot with passionate regard for his characters. His later work has been more objectified, more sophisticated and ultimately less compelling.

His newest book, for example. It is the story of Huw Morgan, who leaves his home in Wales (where he is hurting his sister's chance at marriage) to build a new life in a Welsh community in Patagonia. Huw meets and falls in love with Lal, but before they can get married, Lal must see her two younger sisters provided for. She must also solve the problem of her dissolute father.

Now these add up roughly to the same socio-economic problems Llewellyn's characters faced in his first novel—marriage, survival, love, social concern and ambition. The problems in their naked reality were enough twenty years ago, but today he places them in an exotic context and a romanticized setting. Mixed in are wild Indios, half-breeds, a demented girl, a lusting father, and a scheming widow straight out of a Welsh soap opera. Eventually, all turns out well, with Lal climbing mountains and fording streams to beg forgiveness from her man Huw. Together the two lovers fade into the last Technicolor reel.

Llewellyn has apparently forgotten that a good book must cover more ground than a well-laid plot. This is not a sequel to *How Green Was My Valley*. It is an exploitation of it.

College of Notre Dame of Maryland
Baltimore 10, Maryland
Conducted by the School Sisters of Notre Dame
Fully Accredited
Program leading to A.B. degree
Arts and Sciences
Teacher Training **Pre-Medical**
For catalog and further information address the Director of Admissions

A NEW SOCIETY for women, The Daughters of the Paraclete, is taking initial steps toward formation as a secular institute under the direction of His Excellency, Most Rev. Albert L. Fletcher, Bishop of the mission diocese of Little Rock, Arkansas. The Sisters may teach in mission schools and, religion, to public school children; do social service work, including nursing, and work in offices and factories. Any single Catholic girl or woman may apply. Applications should be addressed to Bishop Fletcher, 305 W. Second St., Little Rock. For information write to Sister Helen, Directress, Daughters of the Paraclete, 802 Center St., Little Rock, Ark.

MARYWOOD COLLEGE
Accredited Catholic college for women. B.A., B.S., B.M. degrees. Art, business, psychology, dietetics, drama, guidance counseling, liberal arts, librarianship, liturgical music, medical technology, music (N.A.S.M.), science, special education, teaching (elem. & sec.), vocational home ec. Master's degrees in education, psychology, librarianship. Conducted by Sisters, Servants of the Immaculate Heart of Mary. Catalog. Give date of high school graduation.
REGISTRAR, MARYWOOD COLLEGE, BOX C, SCRANTON, PA.

BARNES & NOBLE, Inc.
105 Fifth Avenue, New York 3, N.Y.
Over 1,000,000 Used & New Textbooks of all publishers at reduced prices

For the Second Term

Classroom orders, 10 or more copies of The Commonweal, to be mailed in one package, may be entered for any number of weeks at 13¢ a copy. A free copy is added for instructor or distributor. Address: Circulation Department, The Commonweal.

REVIEWERS

Rosemary F. Deen is engaged in advance studies in English literature.

Michael Novak has written on religious matters for *Perspectives* and other journals.

Father Leonard F. X. Mayhew is a parish priest serving in Atlanta, Georgia.

Martin Tucker is a teacher and editor. This is his first appearance in The Commonweal.

Educational

MAINE

St. Francis College

Conducted by the Franciscan Fathers. Small 4-year liberal arts college for men. B.A. degree. Majors in 6 fields. Organized sports: basketball, soccer, baseball, tennis; swimming, boating on Maine Coast. Two hours from Boston. Tuition, board and room, and fees: $1365. Catalog. Director of Admissions, 592 Pool Street, Biddeford, Maine.

KANSAS

St. Benedict's College

Atchison, Kansas. A Catholic College for men conducted by the Benedictine Fathers. A Liberal Arts College, accredited by the North Central Association. Located fifty miles northwest of Kansas City, Missouri, on the Missouri River. Address Registrar for information.

Classified

Irish Books and Gifts

• Books, Linens, Gifts, Catalogs
IRISH INDUSTRIES DEPOT, INC.
870 Lexington Ave., (near 65th) New York

Catholic Books

• CATHOLIC BOOKS, NEW and USED
Free Lists, Free Search Service
C. F. PETELLE, Box 289, Maywood, Illinois

Political

• Let us MAKE YOUR OPINIONS COUNT
Let us SEND THEM TO EVERY CONGRESSMAN
for 33¢ a month. Free trial. Write
ACOPOLL (Co.) 430 S. Michigan, Chicago 5.

Antique Repairs

• REPAIRERS OF THE IRREPARABLE. Restoring China, Glass, Silver, Ivory, Tortoise Shell, etc. Lamps mounted. HESS REPAIRS, 168 East 33rd St., NYC 16.

Advertising

Classified

20¢ a word, 12 words minimum.
Centered lines: $1.20 a line, 2 lines minimum.
Time discounts: 5% for 3 times,
10% for 7 times, 15% for 13 times.

Classified Display

$11.90 per inch, minimum.
Same time discounts.
Payable in advance except when ordered through recognized advertising agencies.

The Commonweal

386 Fourth Ave., New York 16, N.Y.
MUrray Hill 3-9685

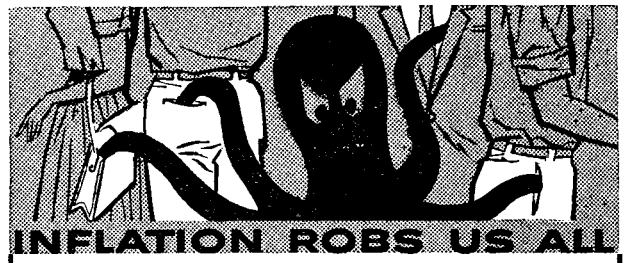
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

INFLATION PUNISHES THE PRUDENT

No matter who you are, or how much you have, rich or poor, inflation is punishing *you*. Insidiously, it is weakening the whole living fiber of our national morality—because it destroys the incentive for thrift. Being prudent loses much of its value when you watch your savings, pensions, insurance, and wages shrink before the erosion of inflation.

REPUBLIC STEEL

CLEVELAND 1, OHIO



Republic Steel produces the world's widest range of standard steels and steel products. Among these products are many which help speed the erection of schools and reduce their costs. These products introduce new efficiencies into the building field. This is the way for the nation to get more for its labor, without creating inflation.

Consider this product: The VISION-VENT® Window Wall. This is a metal sandwich shipped to the site complete with insulation, a window and spandrel. The entire piece of wall is easily and quickly bolted to the school's steel frame. Because it is so thin—usually three and a half inches—it permits more floor space. Your school architect can explain how this item amounts to a very significant total in square feet saved. Furthermore, VISION-VENT Window Walls can be removed and re-used. This allows your school architect to design the building to be inexpensively expandable.

Ask your school architect, or school board member, about VISION-VENT Panels, made by the Truscon Division of Republic Steel.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED